

ABENG

"We want our People to think for themselves"

MARCUS GARVEY



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Dr. Clive Thomas

How Sangster "desired" Thomas

The following letter definitely shows who the real subversives in this country are. It also shows clearly that when the regime of oppression can no longer utilise your abilities to make up for its own mental weaknesses, you thereby become undesirable. For the facts of this letter show that our late Prime Minister, Donald Sangster, found Dr. Thomas a most desirable person.

4th September, 1965

Dear Professor Kennedy,

I wish to record the appreciation of the Jamaica Government for the work undertaken by the University of the West Indies in the preparation of the paper on "Recent Economic Performance and Prospects of Developing Countries" for the recent meeting of the Commonwealth Economic Consultative Council held in Kingston.

The paper was extremely well received by the Conference as the first of its kind presented at such meetings. Delegates were rich in their praise of the painstaking manner in which the arguments were developed which clearly involved intensive research work.

Would you be so good as to convey to Dr. C.Y. Thomas and Mr. Havelock Brewster the comments of appreciation indicated in this letter.

Yours sincerely,

(Sgd) D.B. SANGSTER
Acting Prime Minister

Professor C.M. Kennedy,
Head of the Economics Department,
University of the West Indies.

things to member Sovereign Lord

Finally, we would wish to offer our very best wishes for the progress and development of the UNIA and of all the aspirations for the Negroid race which we believe it stands for. And of this all the members may well rest assured that no one is more interested in their happiness, prosperity and well-being than their Sovereign Lord King George and the whole Royal Family."

Gleaner Editorial:
Friday, Aug. 3, 1954

Minority Politricks

In the By-Election in East Central St. Andrew, PNP-JLP politics was again shown up as minority politics. Despite thousands who didn't even bother to register in this 'safe' PNP constituency, 7,303 people, a majority of the 13,492 registered, showed their disillusionment with party politics by staying home. McNeil is now the latest minority MHR, having gotten less than one-third of the votes of the registered electorate. In fact, the stay away vote has grown so much in two years that Manley's vote in 1967 was more votes than both PNP-JLP candidates put together in Tuesday's election.

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SEAGA ACCOSTS UWI STUDENTS

A demonstration against injustice took place right inside Vale Royal on Monday, September 8th, at Seaga's Cocktail Party for Decimal Currency officers.

About two dozen conscious youths who had worked on the decimalisation programme challenged the enemy on the very lawn of the houseslave estate. They handed out over 300 leaflets to guests from all over the country protesting the Government ban on Dr. C.Y. Thomas. The leaflet pointed out the real reasons for the ban.

"Part and parcel of Dr. Thomas' prescriptions for improving the social and economic life of the area was his lack of sympathy with imperialist exploitation of our natural resources and the inability or refusal of our political leaders to do anything constructive about the situation."

Houseslave Seaga could not take the medicine dished out by the

brothers in his own yard, urged by the truth and taken by surprise himself and the little boy Everard Williams tore up several leaflets and tried to intimidate the brothers but eventually had to call in strong-arm men and security. The Governor General refused to take a truth leaflet, saying "Don't you know who I am? I am Governor General of Jamaica. You see me on TV."

Four of the brothers were taken to the police station but later released after their names were taken. The demonstration was on the 11 o'clock radio news but soon orders went out to suppress the report of how the brothers confronted the houseslaves.

In the meantime several of Seaga's guests, like all Jamaica, are thinking of the question on the truth leaflet "Who are we going to turn to when our society becomes so sick that every thinking person becomes an undesirable and suspicion and fear rule the land?"



Ho Chi Minh
1890-1969

Ho Chi Minh, who passed away last week after a sudden and grave heart-attack, was, for the last 50 years, the towering leader of the revolutionary anti-imperialist struggle in South East Asia, and one of the world's greatest political champions of all the oppressed peoples in their fight for national independence.

Ho's career goes all the way back to 1919 when he was a founding member of the French Communist Party. During his career he also fought with the Chinese Revolution as a Political Commissar in Mao-Tse-Tung's famous Eighth Route Army. A prisoner in colonial jails for long periods of his life, Ho Chi Minh rose up to lead the people of Viet-Nam against the Japanese occupation of their country in the 1930's. After the Second World War was ended and the Japanese defeated, the Viet-Namese people under Ho Chi Minh went on to resist with bitter armed struggle the reimposition of French Colonial rule. This war lasted for almost 10 years and in 1954 at Dien Bien Phu the French army was smashed in battle and finally sued for peace.

No sooner was the Geneva agreement liquidating French Colonialism signed in that year, than the U.S. imperialists stepped into the breach. In this latest war for their national liberation, the people of Viet-Nam have fought the world's greatest military power to a standstill and have inflicted so far over 300,000 casualties on the American occupation army.

In all this the towering figure of Ho Chi Minh has been present. Today his loss will be keenly felt not only in Viet-Nam but wherever mankind struggles for its liberation.

Blackman in Jamaica can feel an even greater affinity to great Ho Chi Minh. Ho's biographers have noted the influence of Marcus Garvey on his development. They tell us that in 1920 when Ho was working as a cook in New York City he went to Madison Square Gardens to hear Marcus Garvey speak at the historic First International Convention of the Negro Peoples of the World. Ho himself has admitted that while listening to Garvey he realised that his whole life would thenceforth have to be dedicated to the people's struggle for liberty, equality and justice.

LONG LIVE THE PEOPLE OF VIET NAM!
POWER TO THE PEOPLE!

Bishops declare Black Power Unity

Saturday last the Roman Catholic Bishops of the West Indies, meeting in Montego Bay, issued a statement in qualified support of Black Power.

The statement was rather general. The excuse offered was that the "conditions of the several countries we represent differ very much."

But is this the case? From Guyana to Dominica, Jamaica and Bermuda, black man suffers the same deprivation, whether it be in protein food, education, legal protection, or true self-government.

Still, the Bishops "pledged themselves to seek out and vigorously promote the good elements in the Black Power movement". This must mean, if the Bishops meant what they said, that we can expect further and more concrete statements and especially actions, to meet the particular situation in each diocese.

For as the episcopal conference itself acknowledged, there still remains "the refusal by not a few [Catholics] today to embrace fully the lesson of the equality of all men". With their Church's schools for the wealthy, European liturgy, property-mindedness, etc., Church leaders have a long row of weeds to dig. They deserve every encouragement.

More in particular, there was the welcome declaration that genuine Black Power leads "toward the eradication of racism". Our critics notwithstanding, faithful readers of ABENG will remember previous issues in which the same view has been expressed in a variety of ways. In Jamaica true Black Power does not attack white as white, brown as brown. All men are equal.

The attack is on white, brown or black as oppressing the Afro-Jamaican, and as an oppressive economic and social class.

What counts, therefore, is *Black Soul*. "Black Soul" does not mean that *skin* is unimportant. It is important. In a country 85% black, 85% of the wealth and political power should be in black hands. That is putting it crudely, but the meaning, namely equality, should be clear. Since there is racism in the oppression of the West Indian majority, colour must enter the correcting of that situation.

"Soul" also means, however, that *class* comes into the matter. There are black men in high political office who have joined the oppressor class. *Skin alone, therefore, is not enough*. What is demanded is a *new society* in which the dispossessed black class enters into just possession of its own, in which their representatives genuinely represent their interests, in which therefore the present class divisions are destroyed. In this task, brown and white men and women can and should collaborate. The Bishops are pointing the way.

Finally we would call the Bishops' attention to the vast difference between a vengeful blood-bath and the use of force in defense of justice. Not only Christians but also true Jamaicans, among whom we count ourselves, reject blood for blood. But the disciplined use of force in defense of justice has a long Christian tradition. No less a theologian than Roman Catholic Karl Rahner says: "The principle of the absolute renunciation of force would not therefore be a Christian principle". (Theological Investigations, IV, p. 399)

All in all, the Bishops, as well as the committee which prepared the statement, deserve to be congratulated. Theirs must be the first such document to come from Roman Catholic Bishops anywhere in the world.

"This is a shameless Hypocrisy"

(ED. NOTE:—The following statement was issued to the Minister of Finance, Mr. Edward Seaga, at his Conversion Party at Vale Royal on Monday evening last, by students of the U.W.I. At least one student, as member or worker for the Currency Committee, was invited. Interrogated for 45 minutes at gate. After they were admitted they circulated about 400 copies of the statement among guests. When one student brought a copy to Seaga, he was furious, tore it up and called the guards. The students never got a chance to display their placards.)

We are demonstrating against the exclusion from Jamaica of Dr. Clive Thomas; a Guyanese lecturer U.W.I. Dr. Thomas has been branded an 'undesirable inhabitant or visitor to Jamaica'.

This is an untrue judgement because Dr. Thomas, an economist has done nothing more than give of his best in analysing monetary economic situations in the Caribbean and offering constructive prescriptions for improving the social and economic life of the area. Jamaica, like all Caribbean territories stood to benefit tremendously from his services.

With this picture clear in our minds, we can go to form conclusions regarding to the real reasons for the ban on Dr. Thomas. Part and parcel of Dr. Thomas' prescriptions for improving the social and economic life of the area was his lack of sympathy with imperialist exploitation of our natural resources and the inability or refusal of our political leaders to do anything constructive about this situation; either through closer regional collaboration to combat the common exploiter, or progressive internal policies. In fact the political leaders have joined with the few local exploiters to create the present situation where the largest section of the population suffer misery and insecurity. This sickness is reflected in every phase of our lives—if we care to look. But Thomas was deemed 'undesirable' because he, like others, exposed these things.

BUT REMEMBER THAT THESE ACTIONS BY THE JAMAICA GOVERNMENT ARE SANCTIONED BY A LAW, PLACING IN THE HANDS OF THE MINISTER OF HOME AFFAIRS THE POWER TO EXPEL ANYONE, WITHOUT GIVEN REASON, FROM THIS COUNTRY.

So Dr. Thomas' ban is less a legal question than a series of questions which we must ask ourselves:

(1) WHAT WILL BECOME OF OUR SOCIETY IF THE HOLDERS OF POWER CONTINUE TO SUPPRESS VIOLENTLY ANY PROGRESSIVE IDEAS, FOR FEAR OF HAVING TO SURRENDER SOME OF THEIR POWER?

(2) HOW CAN POLITICAL LEADERS PRETEND TO BE DEDICATED TO THE CAUSE OF FURTHERING REGIONAL POLITICAL SOLIDARITY; FOR OUR MUTUAL BENEFIT, IF THEY CONTINUE TO DIVIDE THE PEOPLE BY TERMING OTHER WEST INDIANS UNDESIRABLE FOREIGNERS?

(3) WHO ARE WE GOING TO RUN TO WHEN OUR SOCIETY BECOMES SO SICK THAT EVERY THINKING PERSON BECOMES AN UNDESIRABLE AND SUSPICIOUS AND FEAR RULE THE LAND?

The banning of Dr. Thomas must be thought of in these terms. So when we continue to celebrate without serious thought to our condition we are really mistaking our national swan-song for a bacchanal.

PAUL BOGLE AND MARCUS GARVEY ARE INSCRIBED ON OUR NEW CURRENCY. THEIR TRUE MEANING MUST BE INSCRIBED ON THE CAUSES WITH WHICH WE IDENTIFY. FAILING THAT ALL THIS IS A SHAMELESS HYPOCRISY

Unite to fight Dictatorship!

HAIL REBELS REVEL

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as SOCKS - as MACHO

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A reply to Blackmam

I must confess to you how I just love what the "Blackman" has been saying about time for Abeng to state something definite. However like most of what is written in Abeng, I have a hard time to follow what he is saying because of the whole heap of big words and high-sounding phrases used. For the majority of us black people who just barely pass through primary school, the Abeng is hard to read. Too much big word for us the half-blind that this country make so. If Abeng is for the people, it must write so that the people can easily understand. Words like 'bourgeois, monopoly, assets', to name a few and phrases like "archaic power structure", "complacency of privileged class" and "arbitrary police action"—confuse me and only make me feel to put down the paper. What is inside the paper is interesting, but if I have to read a paper with a dictionary beside me every time, may as well I don't read it. You get the beat. The way the paper is written, makes me feel like it is written for educated people alone.

Now brethren, on united black action. I think it is time that Abeng call together the leaders of the various Black Organisations in Jamaica and work out and set out what they want to do for the black people and if possible, how they hope to do it. I see that the African Nation-

alist Union has been formed and among the big names mentioned. I did not see Brother Claudius Henry. I do not remember Abeng mentioning him and rarely anything about Dr. Doonquah. Now any Black Organisation in Jamaica which does not have Brother Henry playing important part in it, will have a hard time reaching anywhere.

This also holds good for Abeng. If Abeng is for black sufferers, why isn't Brother Henry, who truly ground with thousands of "grass root" blackmen, not playing a very active part.

Is it that Brother Henry is unwilling or there is division within blackman camp? Divided, we must fall. It is time that leading "black intellectuals" come down and meet the "black action-men" and say and do something definite.

I would be more than glad the day when Abeng announces a meeting of black leaders to work out something definite. Men like Brother Henry, Garvey, Doonquah, Small, Munroe, Hill, Beckford and some I don't know. But all leaders in the black struggle should be involved. Not only the "black intellectuals", I know some of the leaders are people with big words and no action, some don't really want change because change would shake their pockets or their parents and

Friends big deep thread-bags. Some only want changes so that they can be tomorrow's Manley and some merely floating with the tide, one way to another and some destructive. SOME ARE REALLY WITH BLACK SUFFERERS, but in heart, soul and lungs—Hail them.

But let them all come together goat and sheep and let the black people see what they really are. If people's judgement will send them.

(Turn to Page 4)

Letter to Hugh Shearer

6, Christopher Road
Kingston 14.
August 29, 1969.

Dear Mr. Prime Minister.

As one of the victims, I wish to draw your attention to the appalling situation that exist in Jamaica society, although I assume you are aware of the fact.

As far as skilled personnel concerned, and the Jamaican situation, I am a fool; therefore wish to enlighten my knowledge, asking you these questions: "If there exist a law which says that He should be barred from employment if they are not a member of any political party, even if they are born Citizens of Jamaica, with special references to the two major political parties, namely: the Jamaica Labour Party, and the Peoples National Party."

I am forced to ask you to question Mr. Prime Minister on the many times members of your party, namely: the Jamaica Labour Party declares their stand as far as victimization is concerned, and far have heard no reaction from you.

I really don't know if these individuals made their points open because of political strategy, or they were said simply because they are the basic policies of the two major political parties; again with special reference to the Jamaica Labour Party and the Peoples National Party. Inform me please, Mr. Prime Minister.

I really wish to bring a special case to your attention: I am an electrician, and I was barred from employment (I assume) simply because I am not a member of any political party, and 5 of my colleagues were beaten off the construction site at Ryeve, with both and large iron pipes by political bloodthirsty gunmen. Think Mr. Prime Minister, not all the year will tolerate this, just because the refuse to declare their stand as far as the political party is concerned. They themselves will resort to violence which, of course, may return October 16th, which we don't want.

This situation needs your urgent investigation Mr. Prime Minister, as a man, my God, you will appreciate this. Skilled men have been driven off construction sites who are duly employed there and have a right to be there. What must we do, Mr. Prime Minister? Leave our beloved country? and go where? Well, God forbid.

You see Mr. Prime Minister this forces us to think a different way as far as the Justice of Jamaica is concerned. Immediately Socialism is introduced in my mind, it is left to us to decide what type of Socialism; we will decide that as time goes by Mr. Prime Minister.

We await your urgent reply Mr. Prime Minister.

I remain,
Yours faithfully,
ROY C. TAYLOR.

PS. All of my colleagues and I were trained at K.T.H.Sch. and C.A.S.T.

Marcus Garvey Jr. at Columbia

On 13th August, Marcus Garvey Jr. addressed a gathering in the Harkness Theatre of Columbia University. His topic was "Garveyism and its relationship to Black Power". In his talk he demonstrated that the ideas of the American advocates of Black Power bore a marked similarity to those of his father. Like him they called for an awareness of being African and of African heritage; they emphasised pride in being black, the leadership of black institutions by black men, and a sense of unity among black people. Where they diverged from Garvey was that the latter also stressed: (1) the need for a link between black men in the Americas, Africa and the West Indies; (2) the importance of creating a powerful black nation in Africa; and (3) a "God Concept". (He actually founded a church.)

A long and stimulating discussion followed Mr. Garvey's talk. Members of the audience not only asked questions but also expressed opinions. One of the first questions was concerned with the relevance of the concept of God to the dignity of the black man. One opinion was that the black man should depict God as black. Another was that Garvey had argued rightly that since God created the black man then black skin must be good and beautiful. There was discussion, too, about the part that Negro Americans might play to support the black nations of the world and on the definition of African socialism.

The gathering also had to confront problems of human nature. An Ethiopian student pointed out that only through the subordination of personal interests and self could the black man achieve the success on an international scale that Garveyism aimed at. And Marcus Garvey Jr. acknowledged that there was a problem of relating Garveyism to the individualistic philosophies which prevailed both in the United States and the West Indies. An American student posed the problem of the cynicism of the masses of black people who were suspicious of the motives of leaders. And it was generally agreed that Garvey's success was partly due to his ability to win trust and support. The meeting began to explore how he had achieved this, but, as it was very late the discussion had to be brought to an end.

The talk was organised by Mr. Cicero Wilson, the president of the Students Afro-American Society of Columbia University when I informed him that the son of Marcus Garvey was in New York.

NOEL WHITE.



"I got something back here..."

John H. Clarke tells it!



John H. Clarke

NOTE—JOHN H. CLARKE is one of America's most distinguished Afro-American writers and African scholars. He recently visited Jamaica, to collect material for a book on Marcus Garvey, which he is Editor. Next week his full-length study of Malcolm X will be published in the U.S. Brother Clarke has recently been appointed Professor of Black Studies at HUNTER COLLEGE in New York. He is also Editor of FREEDOMWAYS, a journal of commentary on the Black Liberation Movement in America.

The following statement is an extract from a recorded interview with the Editorial Committee of ABENG.

"... The nature of oppression in America—some of us just say to hell with it. We put it down. Forget it, man, take your country, to hell with it. Shove it up your behind. I'm going to get to hell out of here. And I think we probably least mean it who say it. We least mean it. You can't deal with this until you deal with the horrible, sad and cruelly beautiful love that the black man has for America. The schizophrenia that America created is nothing—there's no comparable feeling, there's no comparable situation among other black people any place in the world. We live by day-by-day mandate in America.

"And we love it and hate it. Hate it, too. I said once I no longer believe this—I hate what it is. I love what it promises to be. I no longer believe this because I no longer believe the promise was made to me. And I no longer believe America is going to keep its democratic promise to anybody, black or white.

"It's not a matter of integrating because for a person of my professional level I can get as much integration as I want. Any day I pick up the telephone I can get a house full of white people who'd all be glad to be there. And I can be in a house with white who'd all be glad to have me there. So integration in a social sense is not even a problem with me at all, and it's not a major problem with most articulate, thinking, professional black Americans, because, you know, that's now old hat, even in the South.

"But what is involved is the total dignity of the human being as a human being. And we're beginning to discover—why we didn't discover this sooner I don't know—even in a socially integrated set up with all the cocktails and you-are-ever-so-welcome, you're really being treated like a little novelty, a poodle who can do tricks, you know, a talky-dog or something. But in all this phoney business, you know, there's something that's not really integrated.

"I maintain there's no integration in the true sense with white people. Any black man is kidding himself, and

even the social-integrationist is a phoney. If I get the total acceptance of my manhood, I'll decide integration or non-integration based on that, and I'll decide the nature of my relationships with other people based on that. Then it's not a national problem at all in that sense. We're going down several roads, and I think the more prevalent a road is for total justice and dignity as a human being. And you make your other decisions based on that, even your decision to leave America must be based on obtaining that.

Now whether we leave America or stay in America we're not going to yield that we're entitled to that. And to go to Africa now and give up things our forefathers bought and paid for before we were born is getting white America off the hook. And I'm not about to let white America off the hook that easy. My own mother died from diseases, a washer-woman, disease she attracted from washing white people's clothes, complicated by malegra which comes from a poor diet. My own father died because he needed an eight-dollar orthopaedic belt and he could never quite scrape those eight dollars together. So I can accuse America of hitting any number, members of my family. And I'm not just going to go to Africa and say, O.K., you go sootch-free. I'm going to stay here and remind you, and if I go to Africa I'm gonna come back and remind you.

"They're thinking Americans who are not about to let the United States off the hook that easy. I'm not about to forget. I'm gonna stay there and collect and lay claim to my pound of flesh in America figuratively and literally, whether I collect it or not. My claim is gonna be on the agenda forever, you know. I yield to no man my loyalty to Africa, I think the future of the world is in the non-white world, I think the West is dying and I'd just as soon get out, but even as I get out I say—I got something back here, you know, that you didn't deliver to me."

POWER TO BLACK PEOPLE

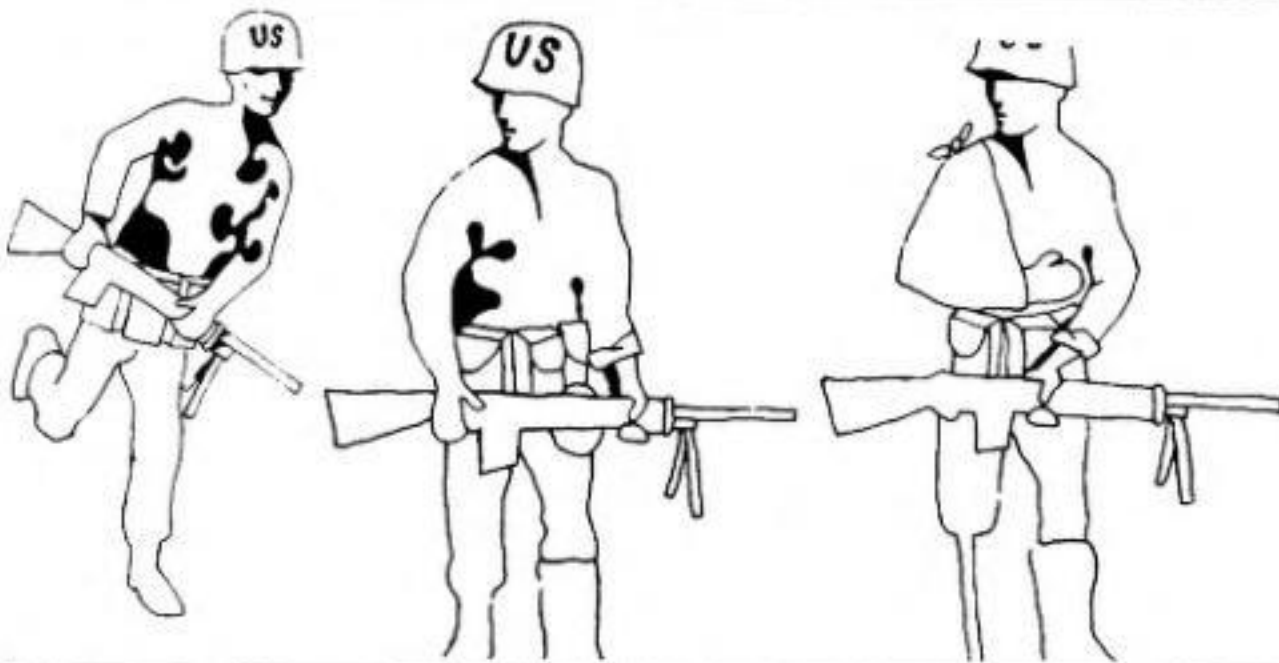
VIET-NAM: IMPENDING US DEFEAT

BY HUYHN
VAN BA

(The heroic struggle of the people of Viet-Nam has proved, after 20 years of continuous battle waged against Colonial aggression—Japan, France, now U.S.A.—that the future of all colonized peoples will be decided in the rice-fields of that country. In the following article, is explained the way in which American aggression against Viet-Nam is being resoundingly defeated by the revolutionary forces.)

In spite of the serious failures suffered throughout 1968 and the first months of 1969, Yankee imperialism and the puppet clique stubbornly cling to their aggression against South Viet-Nam. They have successively devoted their passive defensive policy, with a new tactic of "depth defense". At the same time they have managed to deploy their forces on all the battlefields of South Viet-Nam. General Adams' strategy of "hold and mop-up", the product of resounding failures suffered during the wave of general offensives and uprisings in the past, was characterized by passivity and doomed to an inevitable defeat. In the first place, it proposed to reduce the great losses, and in a specific period of time, to create a disputed territory, aimed at creating the conditions to "de-Americanize the war" step by step.

In coordination with the large-scale bombing, particularly with the frequent use of strategic B 52s, which are aimed at exterminating us from afar, the enemy has carried out constant mopping-up operations in their anxiety to detect, detain, and frustrate the attacks of our armed forces of our people, "in their embryonic stage," as well as to carry out the "urgent pacification", "to destroy the revolutionary bases," "to break up the adversary's springboard for attack," and to intensify their actions of reprisal and capture, both within and around the cities and towns, including Saigon. They have mobilized, in a passive form all their forces on the field of battle. For example, they have mobilized a division of the Air Cavalry from the Demilitarized Zone and from Trin Thien and sent them to the Nambo Plains, to reinforce the defense of Saigon, in this way putting into practice the so-called "tactic of long-range defense." They have also tried to establish, precipitantly, defensive cordons around Da Nang and Hue. At the same time, the Yankees and their puppets boast that



"it will be impossible for the Vietcong to carry out a new offensive," of their combat ability, that in the defensive area "it has achieved stability and proven its effectiveness," etc.

But, suddenly, while the enemy was boasting, a new offensive was launched by the South Vietnamese army and at the beginning of this spring, simultaneously, people from Quang Tri to Ca Mau Point, with majestic, constant, and extremely daring actions, gave the Yankee one surprise after another. The enemy was shocked by the great breadth, the rhythm and the constancy with which the offensive was carried out, by the objectives selected for attack, and by the highly effective combat methods of our armed forces. Their astonishment was not only due to the duration of the offensive but also to its effects, since the enemy's concrete and steel fortifications were completely destroyed.

The enemy was surprised, because while they believed they could decrease their number of casualties, the opposite happened, and the casualties increased in number and proportion in the present offensive, in comparison with those suffered during the past "Tet." (reported by A.F.P.)

They were surprised because, while they believed they could prop-up the puppet regime and prevent its overthrow the casualties suffered by the puppet forces in this offensive were as great as the U.S. losses and it was reported that "Administration has lost control over the greater part of the rural population and, would surely fall within 30 days after the withdrawal of U.S. troops." (U.P.I. March 16, 1969).

They supposed they could defend their key positions but" once more, the Vietcong has proven that it is capable of carrying out devastating attacks in a series throughout the width and breadth of the country on any military objective." (from the newspaper El Observador,

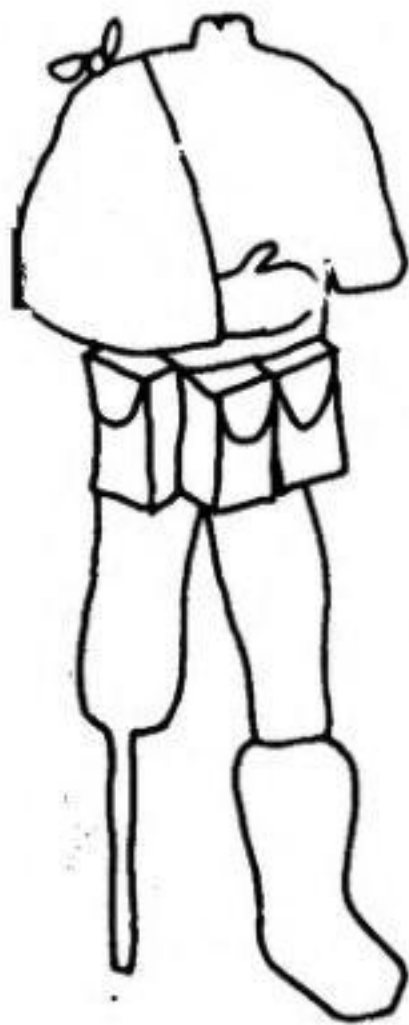
March 2, 1969.)

US casualties are increasing by the day, the morale of the US soldier is in a tailspin. As a consequence, they are being forced to abandon the outer defense line in order to devote their attention to the inner defense line and at the same time, to protect Saigon. According to their calculations, the large number of casualties suffered by the expeditionary forces should be equalled by those of the Liberation army and so, since neither side should be able to consolidate its position, they should be able to hold their own. But, unfortunately for them, the statistics are not on their side. A.F.P. itself recognized their bitter reality in its March 27, 1969 edition, in which it gave the statistics on the US casualties, of which we will quote the following:

In the A Sau Valley, for every 8 Vietcong wounded there were 119 US soldiers killed or wounded. (Naturally, this is less than the real figures.)

The Yankee aggressors are getting themselves more and more caught up in a blind alley—their aggressor armies which have such a large number of troops and such modern weapons have fallen into a passive position strategy, as well as both strategic and tactical stagnation. Nevertheless, they still continue being stubborn and cunning. But by continuing their aggression with such an attitude from a position of failure, the Yankees are sinking deeper and deeper into passivity and defense, thus causing greater casualties of around a million and a half Yankee and puppet soldiers, pushing them toward total defeat.

**Support
Abeng**



Revolution or Repatriation?

By the poet Ras Dizzy

There seems to be a great deal of unsolved problems at present in Jamaica which causes violence and crimes, discrimination as well as authoritative and political frustrations upon our working class people, especially on those of the masses.

In August 1962, Jamaica received the sort of an Independence which suits the government and constitution. By 1963, we began to experience more protests and demonstrations that any citizens of a country could have on the question of Human Rights—And what have the demonstrators got? Dictatorship, mobilization of reactionary forces, and more depression.

By 1964, we began to film the picture of a disgraceful show with the Government and the bulldozers upon citizens' houses. By late 1965, it was time for the politicians' constituencies and its undisclosable highjacking. It was now 1966 and the politicians of the two-party system in Jamaica then spread out. By 1967, it was Jamaica's general elections. The P.N.P. had the people but was short of ammunition.

The J.L.P., at that time, made their top foreign trips. Between the polling of the elections and the closing of it, guns were barking like blazing colts and blue steels in the West. At night, it was the companion of Texas dollars.

The complex city of Kingston then turned into crime, terrorism and starvation while the march of a private or undisclosed police state keeps the island particularly in the interest and sector of the Heads of the Jamaican society.

Every day in this situation over 300 more children born in this land— at present there is shortage of food, housing and inadequate schools and education. By 1973 to 1975, Jamaica's population will be at least 7 million people. This is, of course, including family planning birth control and the American changing race pills, or let us say the bribing capsule to the political stimulator— well as you have seen,

no better changes have been made so to speak in the stronghold of the sufferers.

I and I the Rastafari bretheren along with our African brothers and sisters is not satisfied with these conditions and wish to express openly that we have not enjoyed the stake of the Independent society and have been deprived of our constitutional rights where the proclamation of Human Rights is concerned for that of religious or salvation army freedom in the U.N. Charter and articles 18, 19, and 21.

Freedom of religion and although the Rastafari Faith offer Holy Herbs in substitute of bread and wine, in giving Jehovah God Holy Thanks and praise in sacramental and atoning Grace, you still goes to prison and are still being molested by the police for it.

Has the Human Rights Council forgotten its legal action and power? Does the government of Jamaica prison people for serving God in a true-hearted glorification to our dear Master? Well, what a shame! The people must pledge their own determination for either government revolution or repatriation back to Africa.

Repatriation is the question which the government must face at once. It is also the opposition's duty as well, to force the ruling politicians in power to deal with its citizens.

Rastafari is God and Heaven is in Ethiopia, Mount Zion and the Holy Land. What a great relief the government of Jamaica got with all these amount of people ready for Africa. Especially like how hard time is on the poor and Jamaica.

Don't forget that God is the Judge, time is my Solicitor and Faith is I Army. My sisters, left to use mini-skirts for food and as temptation, walk the streets of the city, Kingston. The church of God and His true messengers witness the bruise from the oppressors to my sisters. It is better to rest up in the desert with a hive of bees more than to dwell with a den of fools. God bless the youths and children.

time now... To Work Out The New Imperialism

by Blackman

Last week Blackman saw that even if a conscious Third Party managed to win office, it would still have to face the men who have real power. These whitemen—American corporations and local middlemen—vigilantes—represent the new imperialism which has moved up on the back of British colonialism. Blackman sees that these whitemen must attack popular revolutionary forces. But before studying their various ways of subversion, we have to learn to see clearly through the disguises of imperialism. We can do this by remembering how the old colonialism used to work.

OLD COLONIALISM

It rules our country and exploited our people first and foremost through control of our economy. Whitemen in London decided how much of the old plunder (called investment) would be put back into Jamaica, what it would go to produce, how Jamaican land would be used, how much pittance blackman would get. Old colonialism taught blackman never to forget that he who controls the bread rules the land, regardless of which government is in.

NEW IMPERIALISM

This lesson applies today to the new imperialism. On a world scale American corporations, in alliance with local houseslaves all over, now control the bread of poor people. They therefore control their politics. But this economic and political domination is breeding the very forces of its own destruction in the villages and dungle of the sufferers' world—in Asia, Africa, Latin America and in the United States itself. As poor people struggle develops, so the U.S. must give its local puppets more arms training and bases.

Number of countries which have U.S. Armed Forces:

Latin America	19
East Asia (including Australia)	10
Africa	11
Europe	13
Near East & South Asia	11
Total	64

Let us see how this works in Jamaica. Since about 1950 the funds coming in have come mainly from the United States and of course has mainly gone back there. Of the 181 businesses set up under Industrial Incentive Laws the overwhelming majority are either owned, financed or in some way controlled by the Americans, not the British. The local capitalists—Matalon, Henriques, Ashenheim, etc.—are really parasites who rise or fall with American fortunes. They are either minority shareholders, junior partners on boards of directors, or in charge of the construction required by the masters' investment. Most important they are also tied to American financed banks. They are in the closest touch with bigman abroad.

Secondly, over the past fifteen years about one-tenth of Jamaica's land has gone into the hands of giant bauxite corporations. The shift from British colonialism to American imperialism is seen most in this fact—for the first time in our history sugar is no longer the biggest landowner. The five mining companies now own much more land than the 200,000 acres tied up in sugar. Because of this the people of St. Ann, St. Elizabeth, Clarendon, St. Catherine and Westmoreland are coming under the direct rule of some of the biggest and most sophisticated plunderers of world history.

What has this meant for our politics? It has meant that while the PNP-JLP clique are in office, American imperialism is gradually taking over from sugar colonialism as the real powerholders in Jamaica. This is seen for example, when at Independence the combined stand of both houseslave parties could not resist the imperialists. It is a fact that the PNP-JLP clique agreed not to entrench property rights. It is also a fact that they had to bow down when Leslie Ashenheim pointed out the wishes of his masters:

"I represent... a number of foreign corporations who have invested largely in this country and who contemplate considerable investment... How am I going to face them?... They like to see it (property rights) in black and white." Record of Meeting of Independence Constitution Committee.

Today like yesterday then, we see that politics, vote or no vote independence or no independence, bows down to economics.

FOR BLACKMAN'S BENEFIT

But today we also hear what our fathers heard during slavery—this system is really for blackman's benefit. Foreign investment is helping the Jamaican people. Blackman must see behind this propaganda and learn why American imperialism must do us more harm than good as well as how this very fact must hasten its own destruction.

In the first place most of this investment goes back out (or never comes at all) since it buys machinery made in the enemy's country, very often by the same investing company. Similarly much of the wages paid goes back out to buy food and other articles from the oppressor. When we add this to what goes back out in profits, dividends and expatriate salaries, we see that very little of the so-called investment stays here.

But there is one chief reason why the new American imperialism must always work against the interest of world's sufferers, including our own. Imperialism, represented in Jamaica mainly by bauxite, has and can have no use for the labour of poor people; yet work, along with land, is blackman's first need. Imperialism has no choice but to deny this need because its super-profits depend on extreme mechanisation. Old style colonialism used and abused blackman—it gave birth to its own gravedigger—the lowly paid labourer. New style imperialism ignores blackman and therefore also makes its own gravediggers—this time the army of landless peasants and unemployed workers.

But blackman knows that though his struggle must triumph, he will have to face an enemy more united, conscious and well-armed than any previous colonialism in history. A Third Party dealing in votes only can hardly prepare the armed might of our people—the only force that could deal with the imperialist beast.

from an Ex-Soldier

Here I am an ex-soldier, spent 19 years in my Jamaican army. Now I am out, and my Government said he is giving me a Pension. How much do I get—£5 a month. After serving 19 long years in my country Armsforce, and David Smith getting £20 a day, and Maskall £10 a day, and my Prime Minister said he is Ministry of Defence and that's all he can give me for serving my country for as long. I am a married wife and four kids, live in a rent house, and every day I go to look a job. All I can hear, soldier all I can pay you is £7.10.0, a week, some places £6.10.0. That's all I get, and all small-island man sit in my army and getting all they want.

So I am an old soldier, I can remember some time ago, a member of the House said all we need

is about 30 men for Ceremonial purposes and about two weeks after gun shooting and murder start, and all I could hear—call out the army. Now tell me could 30 men do that? If it wasn't this same Ja. army could this Party be in power? And now they all turn their backs against these young men then they have nobody for them to take complaints to. There is no one to look out for our welfare but I will say again Mr. Prime Minister and your colleagues, you all are going to need that Jamaican army again. Right now you haven't got an army again. You got a den full of spies. They are gun-men from the West. But as the old saying goes, it's something coming. So I warn you Jamaicans get David Smith and Maskall out of it. Good-bye and good luck.

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